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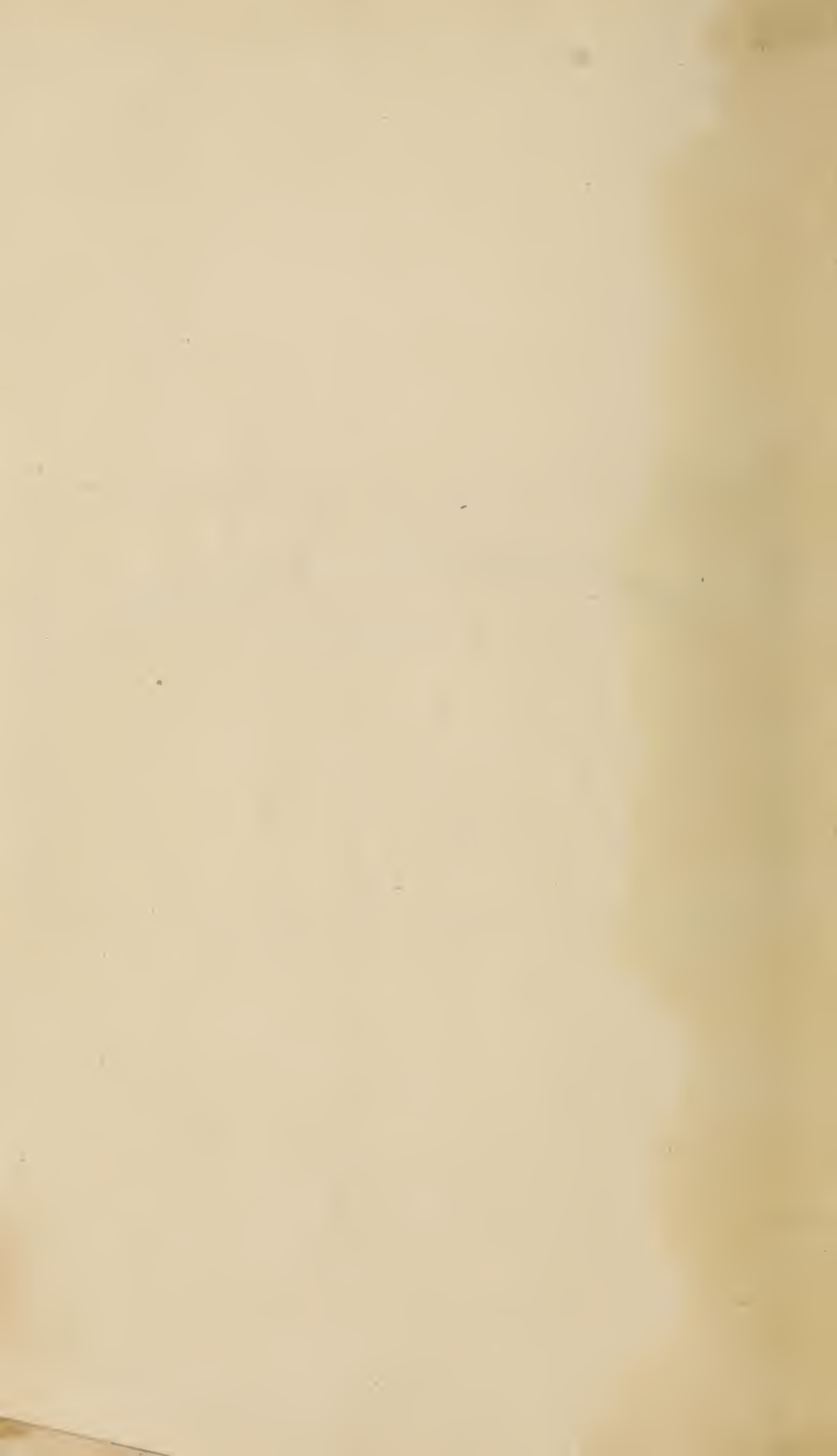
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THE
JEWISH EXPOSITOR,

AND
FRIEND OF ISRAEL:

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את-סכת דויד הנפלת Amos ix. 11.

Οὐκ ἀπώσαιο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

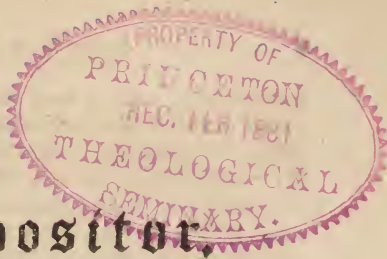
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1822.



THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

JANUARY, 1822.

EXTRACTS FROM, AND REMARKS
ON, BISHOP HORSLEY'S ESSAY
ON, THE HEBREW NAMES OF
THE LORD GOD.

To the Editors of the Jewish Expositor.

LETTER I.

Gentlemen,

HAVING lately met with the learned Bishop Horsley's volumes of "Biblical Criticism," I find there an Essay on the Hebrew names of the Lord God, which on the whole has pleased me so much, that I have ventured to send you some extracts from it, together with a few remarks on one part of it, from which I feel myself obliged to dissent. It is with no small degree of self-diffidence, however, that I shall venture an objection to the opinion of so great a man, and one whose learning and orthodoxy I so highly venerate. The plurality and etymology of the Hebrew name in which the orthodox in general find the mystery of the Godhead, and in which many of them think

that they discover the covenant engagements of the divine persons in the work of redeeming love, is a subject, in my mind, of the highest importance, though it is one which has been so often discussed, that little scope is left for novelty in any new attempt at its elucidation.

The part of the "Biblical Criticism" to which I refer, is entitled, *A Critical Disquisition on the Etymology and Import of the divine names ELOAH, ELOHIM, EL, JEHOVAH, and JAH.* It is to the first division of this Disquisition, *On the names ELOAH and ELOHIM,* that I shall call your attention.

After rejecting as wholly untenable, the etymology of these names adopted by Abarbanel, and all derivatives from other languages, the Persian and the Arabic, the Bishop interrupts the progress of his philological reasoning, to make a remark not quite foreign to that subject, and which is, in my humble opinion, so mo-

momentous, and so well stated, as to deserve the notice of all inquirers after divine truth. It is, "that whatever may be the etymology of these two words, and whatever the true interpretation of either, it cannot be, without some reason,—it cannot be, as some have pretended, from the mere caprice of language,—that the plural word is much oftener used in the Scriptures as a name of God, than the singular. That the plural word is used with the design of intimating a plurality in the Godhead, in some respect or other, it is strange that any one should doubt, who has observed that it is used in places, in which, if there be in truth no plurality in the Godhead, the inspired writers must have been determined, by the principles of their religion, studiously to avoid the use of a plural; especially as they had singulars at command. The plural is used in that very precept, which prohibits the worship of any God but one. "I *Jehovah* am thy *Gods*, that brought thee out of the land of Egypt, out of the house of bondage." "Be not unto thee, other *Gods* beside me;" and in every subsequent part of the decalogue, where God is mentioned, the plural word is introduced. In the second commandment, "For I *Jehovah* am thy *Gods*." In the third, "Take not the name of *Jehovah* thy *Gods* in vain." In the fourth, "The Sabbath of *Jehovah* thy *Gods*." In the fifth, "The land which *Je-*

hovah thy *Gods* is giving thee." Whoever will suppose, that this plural appellation of God, thus constantly used in the language of the law, which of all language should be the most precise and accurate,—thus used in laws asserting and upholding the single deity of the God of Israel—has no reference to the plurality of persons in the Godhead, should be able to demonstrate some other plurality in the Godhead, to which the expression may refer."

After mentioning and refuting the absurd supposition of Aben-Ezra, and some Christian divines and critics, "That this plural word is used of God, for honour's sake, according to a usage of the language;" the Bishop adds, "We have, however, the admission of this learned Jewish grammarian, that deep mystery is involved in the plural form of the divine name *Elohim*. What mystery that may be, but some plurality in the Godhead, it is not easy to divine. One cannot but suspect, that it is to avoid a confession of the Christian doctrines, that he pretends to help us over the difficulty, by alleging a plurality, not in God, but in external things. But we have a right to challenge those who follow him in this admission, to allege some other plurality in God himself, than that of the persons, to which the word may allude."

The Bishop then returns to his immediate subject,—the etymology of the word; and after mentioning "the derivation of

the singular אֱלֹה, (Eloah) and of the plural, אֱלֹהִים, (Elohim) from the Hebrew word אָלַה, to swear, or bind by an oath, which we find first in some of the Jewish grammarians, after them in *Cocceius*, and last of all, in the Hutchinsonian school;” he allows, “that it commends itself at first sight by two circumstances, First, Its great simplicity; inasmuch as it rejects all fanciful and uncertain compositions of more roots than one. Secondly, In that it is, or at least means, to be purely Hebrew; not going to search the archives of idolatry for the theological phraseology of the true religion.”

After stating and rejecting the modes in which the Jewish grammarians and *Cocceius* have derived the divine names from the root אָלַה, to swear, the former referring it to the prerogative of judges and magistrates to administer oaths, and the latter, to a right of malediction as vested in sovereignty, —his Lordship proceeds, “The divines, however, of the Hutchinsonian school, from this same etymology, which they adopt in common with *Cocceius*, deduce interpretations of the two words very different from this, and certainly not liable to the same exceptions. Deducing both these words, as *Cocceius* deduces them, from אָלַה, to swear, they put a great difference between the two, making the plural *Elohim* active in its signification, and the singular *Eloah* passive. In the plural *Elohim*, they understand

a reference to a certain transaction, and compact between the persons of the holy Trinity, relating to the great work of man’s redemption before the world began, which is certainly represented, both in the Old and New Testament, under the notion of an oath; and the singular *Eloah* they expound as the appropriate title of the second person of the Trinity, characterizing him by the part which he engages to sustain in the wonderful scheme of mercy. “These interpretations certainly arise very naturally out of the etymology, being founded on the primary and literal sense of the word, which these divines, with *Cocceius*, take to be the root. Their exposition is conformable to the view which the Holy Scriptures give of the first plan and project (if it be allowed so to speak) of redemption; and it has this particular advantage, that it holds forth (in conformity with the whole tenor of the Scriptures) such a foundation of the relation of love, mercy, gratitude, between God and the pardoned sinner, as particularly suits the innumerable passages, in which, as hath been before shown, the plural *Elohim* seems to be introduced as involving, in its proper signification, such a relation: and though some have affected to be shocked at the manner of the application of the singular *Eloah* in the Hutchinsonian scheme of interpretation, to the second person, there is nothing in it, but what may be fully justified by the

manner in which the holy Scriptures speak of the incarnate God, as submitting to be made a curse for man."

Having made these concessions in favour of the etymology and interpretation, ascribed by the Hutchinsonian school to the important words, אֱלֹהִים, and אֱלֹהִים, concessions calculated surely to prejudice a reader strongly in their favour; the Bishop proceeds to state his objections to this derivation, on which, with sincere deference to his Lordship's name and ability, I shall venture to offer a few remarks.

The first objection which he makes, is built on what may be safely admitted, without bringing the Hutchinsonian interpretation into any great difficulty,—that the letter ך introduced after the second radical does not necessarily constitute the verbal noun passive in its signification. This may readily be granted; but instances to the contrary are to be considered as exceptions to the general rule that ך after the second radical is the grammatical indication of the passive voice, as when it follows the first radical it denotes the active.

The Bishop adds a second objection, that "if the singular *Eloah* be passive, *Elohim* being merely the plural of *Eloah*, must be passive too." In this inference I cannot concur, because I cannot admit the premise. *Aleim*, (as I should write the word in English letters) omitting the *vau*, is not merely the plural of *Eloah* or

Alue, as I am accustomed to call it, adopting the mode recommended by Robertson in his "True Method of reading Hebrew." In the singular noun, there is a *vau* interposed, on the insertion of which the passive sense of the word solely depends. The Bishop's inference, therefore, seems to me to be as illegitimate, as it would be to say that the word *swearers* in the sense of administrators of an oath, and *sworn*, describing persons who have taken an oath, cannot the one be active and the other passive.

Neither can I perceive that it is "indispensably requisite to the truth of the Hutchinsonian interpretation, that the word *Elohim* should signify actively." For the passive signification, of persons engaged in a covenant relation to man, will suit that scheme as well as the active one of persons making a covenant.

The Bishop's next objections are to the etymology itself; and he truly remarks, that "if the etymology itself should be found to be erroneous, all interpretations built upon it, will fall to the ground."

The four first of these latter objections are built entirely, as his Lordship admits, on the masoretic punctuation. But the Bishop himself asserts, in the same page with this admission, that "the masoretic points are no part of the sacred text; that they were the invention of critics of very slender talents, (though of no small industry) in a very late age; and that

they are of no authority at all, as affecting the words of any particular text." With respect to the inference which the Bishop draws from the uniformity with which the words **אלוה** and **אלהים** are pointed, as implying that the inventors of the points "had some very sound and weighty reason, though it may not be clearly discoverable at this day, for their particular way of pointing in that instance; and that what is intimated to us under the cypher of their points concerning the etymology of the word, is what had come down to them by tradition from more informed critics in the earlier ages of the language," this inference appears to me to have very little in its favour. For if the Masorites were critics of "a very late age," they were possessed of all the Jewish prejudices against Christianity, and one may well "suspect," to use the Bishop's own language, when, in a passage already quoted, he is speaking of Aben Ezra, that their points have been accommodated "to avoid a confession of the Christian doctrines." And were it even proved that their interpretation "had come down to them by tradition, from more informed critics in the earlier ages of the language," there is abundant time for the operation of tradition between them and their equally prejudiced forefathers up to the era of the first origin of Christianity.

But the chief difficulty remains; and if it be insurmount-

able, the Hutchinsonian interpretation, with all the advantages which the Bishop has ascribed to it, must be abandoned.

As this will require a reply of greater length than the preceding objections have done, I shall take the liberty of making it the subject of another communication. In the mean time, I remain, Your's, &c.

JAMES.

REMARKS ON REV. H. GAUNTLETT'S COMMENT ON THE NATURE OF THE FIRST RESURRECTION.

To the Editors of the *Jewish Expositor*.

Gentlemen,

A VALUABLE Exposition of the book of Revelations has been published by the Rev. Henry Gauntlett, Vicar of Olney, which, I trust, will be a mean of drawing the attention of the Christian public more than heretofore to the study of the prophecies of the inspired volume, and to their accomplishment by God's providential visitations of the world, many of which we have beheld with our own eyes, and others we may learn from the signs of the times are now on the eve of their manifestation. In this exposition, Mr. Gauntlett has endeavoured to prove that the first resurrection will be *spiritual* instead of *literal*, in opposition to several letters published in the *Expositor*, signed Basilicus. As this is a subject of great importance, which may receive much elucidation from a friendly discussion, conducted in a temperate and Christian

temper, I send for insertion in the Expositor, the following observations, which were hastily written on the margin of Mr. Gauntlett's work during its perusal, and which, I hope, will excite some of your literary correspondents to discuss the subject in your future numbers.

On the important question, Of what nature the first resurrection may be, whether literal or spiritual, there are many difficulties not easy to be solved on either hypothesis. The idea of the *first* being a *literal* resurrection, appears to me the most free from difficulties, and the most consonant to the general tenor of Scripture.

Mr. Gauntlett and others have stated many objections to the literal interpretation of this prophecy, of which the six following may be considered as the most important.

The first objection to a literal resurrection arises from the authorized translation of Rev. xx. 4. which, as it now stands, restricts that resurrection to martyrs only. But the verse ought to be translated thus: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and as many as (*οἱ ὄντες*) had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." This version obviates the objection, and represents the *first* as an *universal* resurrection of all believers without exception.

The second objection, that the first is a resurrection of

the soul, and not of the body, is of little weight. For we are told, that the souls of the faithful are with Christ in their disembodied state immediately after death. When, therefore, St. John sees the souls of believers in the *first* resurrection, it may be at that precise time, when, as Jude predicts, Christ cometh with ten thousand of his saints in their disembodied state, to be re-united to their raised and glorious bodies, previous to the judgment of the ungodly. The word *resurrection*, being applied to the millennial reign of believers with Christ, plainly implies the raising and the reunion of their bodies to their souls, for as the soul can neither die nor be buried in the earth, so neither can it admit of a resurrection, nor can the word resurrection apply to any thing besides the resurrection of the body.

The third objection, respecting the time of the universal conflagration, may be solved by a comparison of Rev. xx. with 2 Peter iii. and by admitting a twofold conflagration, viz. one previous to the millenium, (2 Peter iii. 10—12.) when the present heavens and earth shall be burnt up, and a new heaven and a new earth shall be created, and one immediately *subsequent* to the millenium, (Rev. xx. 9.) by which God's last enemies Gog and Magog shall be consumed, and after which the new heavens and the new earth shall fly away, and the second re-

urrection shall take place, and all God's enemies having received their final sentence, shall be cast down into hell.

The fourth objection sought from the declaration of Scripture, that Christ's second coming will be for the purpose of judging the quick and the dead, and not of reigning personally on earth for one thousand years, is fully answered by 2 Peter iii. 8. who foretels us that the day of judgment will last one thousand years, the exact duration of the millenium, during all which period, Mede most probably conjectures, Christ will be pronouncing his sentence of acquittal, (Matthew xxv. 34.) and will be apportioning his rewards to his servants *according to their respective works*. Thus the millenium may be considered as constituting a very large part of the day of judgment, if not the whole of it, as for aught we know to the contrary, the judgment of the wicked may be pronounced and executed instantly, sufficient time only being allowed them to make their defence foretold in Matthew xxv. 44. and to receive the judge's reply recorded in the following verse.

The fifth objection which has been started is this, that the new earth will have no sea; yet after the millenium, the sea shall give up the dead which are in it. A certain degree of obscurity and *apparent* contradiction will be found belonging to most of the unfulfilled prophecies, in whatever way

we may expect to see them fulfilled, and many difficulties must remain unsolved, till we witness their fulfilment. Allowing, therefore, that this *apparent* difficulty cannot now be solved, it by no means disproves the possibility of the *literal* accomplishment of the first resurrection. But when we consider that *this* heaven and *this* earth must be dissolved with fire before the creation of the *new* heaven and the *new* earth, and the commencement of the millenium, and that the *new* heaven and *new* earth must fly away before the resurrection and condemnation of the wicked, and that after *all* these events, the sea, and death, and hades, are said to deliver up the dead which shall be in them, we may, perhaps, look upon these expressions as adapted to our present modes of thinking and our finite capacities, and only designed to convince us of the certainty of the *universality* of the resurrection of the bodies and souls of *all* men, whatever deaths they may have experienced, and in whatever manners their bodies may have been disposed of.

The last and most formidable objection, which exists to the literal acceptance of the *first* resurrection, respects the rebellion of Gog and Magog between the millenium and the resurrection of the wicked, and the difficulty of conceiving how such a rebellion can take place, and from whence its agents can come after the extinction of the

mortal race of man from the earth. After a careful examination of the whole prophecy, I have little doubt, that this Gog and Magog will consist of the *unbelieving* dead, who will have no part in the *first* resurrection, raised by Satan from their graves, after his own emission from the bottomless pit, for the vain purpose of storming by force of arms the kingdom and people of the millenium, and thus of making his last attack upon the person and the redeemed of Christ. This is at least probable from the number of Satan's army, and from the place whence they arise. Their number is to equal the grains of the sand on the sea shore, and therefore they can scarcely be living men seduced by the deceiver, after the kingdom of Christ has been *universally* established. The place from whence they arise, also distinguishes them from living men. They are the nations which are *in* or *within* the four quarters of the earth, not those which live *upon* earth, and they "ascend over the surface of the earth,"

τα εδνη τα εν ταις τεσσαρσι γωνιαις της γης—ανεβησαν επι το πλατος της γης. If then they ascend or rise upon the earth, they must ascend from some lower regions, and what can those regions be but the depositories of dead bodies, or the unseen hades of departed souls? This attempt will totally fail. The Satanic army will be immediately destroyed by fire from heaven. The presence of the Judge

will then cause the *new* heavens and the *new* earth to fly away, and the Satanic army, again summoned into existence by the powerful voice of their omniscient Judge, shall receive their final doom by the righteous sentence of Christ himself and his glorified millennial saints, whom they had so recently attacked and doomed to destruction. This will be the final consummation of all things, when Christ having seen of the travail of his soul, and being *fully* satisfied by the punishment of his enemies, and the eternal salvation of all whom the Father in his eternal counsels hath given to him for salvation, shall give up his mediatorial kingdom to the Father, and God will be all in all.

As to the arguments drawn by Mr. Gauntlett from our Liturgy, in the first place its weight must be deemed very inferior to the testimony of the whole Christian church for the three first centuries, and secondly it is perfectly solved by 2 Pet. iii. 8. And as to the objection drawn from the predicted universal propagation of the Gospel, that may take place in every nation both Jew and Gentile, in the interval between the close of the 1260 years and the commencement of the millenium. The Gospel will be *universally preached* before the millenium, but it will only be *universally received* and *evidenced* during the millenium and the personal reign of Christ on earth.

It remains for me now to mention two reasons, which to

my mtd demonstratively prove that the first must be a *literal* resurrection, and can be nothing else,—

First, Because Rev. xx. 4. which describes those who shall have a part in the *first* resurrection, includes and describes all true believers of every age and nation, even *all* who are not stained with self-righteousness, which is the peculiar doctrine and mark of the church of Rome, and is the *universal* tenet, more or less expressed or implied, of every unregenerate man. As the first resurrection will consist of believers of every age, so must it be a *literal* resurrection, and those who shall partake of it must be raised from their graves for that purpose, excepting only the believers who shall be alive when Christ shall appear in his glory.

Secondly, Because those only who partake of the first resurrection, are exempted from the penalty of the second death; (Rev. xx. 6.) therefore the *first* must be an *universal* resurrection of believers, or else some believers will not be exempted from the second death. And if the xxist chapter of Revelations be an amplification of the former part of the xxth, all who are not found written in the book of life shall be cast into the lake of fire, therefore, *all* believers must be written in the book of life, therefore, *all* believers must partake of the *first* resurrection; for all who are written in the book of

life shall have part in the first resurrection, Rev. xxi. 27.

Neither is the doctrine of a first and literal resurrection without its use and edification to the true believer. For if the first be a literal resurrection, then it follows, that the dead who are judged at the conclusion of Rev. xx. according to their works written in the books, and are consequently condemned, (for who, if judged by his works, could be saved) are the unbelieving dead exclusively. Hence it follows as a necessary consequence, that all believers being exempted from this judgment of condemnation by their own works, and from the *second* death, will be raised to the glories of Christ's millennial kingdom and eternal felicity, merely because their names are written in the book of life, without any judgment or trial whatsoever, except so far as Christ keeps a record of his people's several states and zeal in his cause, and will reward every man in exact proportion to the use he has made of the talents entrusted to him. This is, indeed, a doctrine of real comfort to the sin-sick believer. He has no judgment of works to fear or to undergo. There is no record kept concerning him, but such as will exalt his glory and increase his eternal felicity. His justification is his judgment.

It is also worthy of inquiry, in what way can the following prophecies, contained in the viith chapter of Daniel be pos-

sibly fulfilled, except by the literal accomplishment of Revelation xx. in the *universal* resurrection of all believers to reign with Christ personally on earth during one thousand years, "And I beheld, till the thrones were erected, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head was like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.—I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—"The saints of the Most High shall take the kingdom, and possess the kingdom even for ever."—"The Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." "The judgment shall sit, and they shall take away his (the Pope's) dominion to consume and de-

stroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter."

If the 1260 years admit of a double computation, according to Mr. Gauntlett, may not the 1335 years of Daniel be reckoned as commencing from the maturity of popery, say from about the year 665, and may not their consummation synchronize with the beginning of the millenium? This will make Daniel xii. 12. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," to be a parallel passage with Rev. xx. 6. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," and will confirm my second reason for the first being a literal resurrection. Moreover, every believer has a right to all the spiritual blessings of the Gospel, and shall partake of all the *everlasting* promises. It is, therefore, reasonable to suppose, that as every believer inherits the blessing of them that die in the Lord, (Rev. xiv. 13.) and shall inherit the blessing of those that shall stand on the

day of judgment at the right hand of the Saviour, (Matt. xxv. 34.) so shall every believer receive and inherit his share in the blessings of the millenium, recorded in Rev. xx. 6. and Dan. xii. 12.

Lastly, as holiness (Rev. xx. 6.) is the distinguishing characteristic of the millennial saints, so is it the distinguishing characteristic of every true believer. Every believer, therefore, answers to the description and character of those who shall have part in the first resurrection or millenium, and being holy *personally* in the inwrought graces of the blessed Spirit, and *imputatively* by the placing of Christ's righteousness to his account, shall manifest that holiness among the blessed and holy ones of the millenium, and shall live and reign with Christ one thousand years *on earth*, and shall live and reign with Christ *for ever and ever*.

Hoping that this paper may be the means of drawing the attention of your other correspondents to this important but difficult subject, I remain,
Your's, &c.

JOHN NOBLE COLEMAN.

Bridgewater, Nov. 20, 1821.

OBSERVATIONS

ON THE

PROPHECIES RELATING TO THE
RESTORATION OF THE JEWS.

(Continued from Vol. VI. p. 453.)

EZEK. xxxvii. 1—23. 25—
28. "The hand of the Lord
was upon me, and carried me

out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley, and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind [or breath] and say to the wind [or breath] Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then he said unto me, These bones are the whole house of Israel;

behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, *For Judah and for the children of Israel his companions* : then take another stick, and write upon it, *For Joseph, the stick of Ephraim, and for all the house of Israel, his companions*. And join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one stick in my hand.

And the stick whereon thou writest, shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them *on every side*, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all ; and they shall *no more* be two nations, neither shall they be divided into two kingdoms *any more at all* : neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them ; so shall they be my people, and I will be their God. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children *for ever*, and my servant David shall be their prince *for ever*. Moreover, I will make a covenant of peace with them, it shall be an *everlasting* covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them *for evermore*. My tabernacle also shall be with them : yea, I will be their God, and they shall be my people. And the heathen shall know that I the

Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

That this chapter is not to be taken in an allegorical sense, or applied to the Gentile churches, is evident from verse 21. and 22. For how can the churches of the Gentiles or Christians in general, become one nation in the land upon the mountains of Israel? Does not the stick of Judah and the stick of Joseph, &c. which are to become One, evidently mean the two kingdoms of Judah and Israel which had been divided? These are the true and literal children of Israel, which are to be taken from among the heathen, and not any allegorical offspring, as some commentators suppose, in order to obscure some of the most clear and plain passages of the Scripture prophecies. If then a literal restoration of Israel be here intended, it is plain that the prophecy is not yet fulfilled, from verse 25. where it is said, that after the restoration here spoken of, they shall dwell in the land of their forefathers, *they and their children, and their children's children for ever.* But this we cannot suppose to be verified by any former return, as they have since been dispersed among all nations.

The prophesy is therefore yet to be fulfilled, though not without some powerful opposition, which shall be unsuccessfully made against it, by some great and populous na-

tions in the latter days; which is the subject of the two following chapters.

Chap. xxxviii. 1—23. "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him;* and

* The several nations who are here prophesied against, are, according to the learned Mr. Joseph Mede, these that follow :

'To Meshech we allot Cappadocia, the inhabitants of which were once called Meschini, Moschi, Mossyni, and Mosynæci. Now for Thubal; because he is neighbour to Meshech, we must allot that which lies on the south-east of the Euxine sea, which contained the people called Albani, Chalybes, and Iberi, who (Josephus saith) were anciently called Thobeli, &c. And so we come to Magog; whom, with the consent of all men, we place north of Thubal, and make him the father of the Scythians, that dwelt on the east and north-east of the Euxine sea; and besides, we have this argument from the report of Pliny, in that Scythopolis and Hierapolis, which these Scythians took when they overcame Syria, were ever after, by the Syrians called Magog. And hence we may soon learn who is that tyrant Gog, whereof Ezekiel prophesied, namely, the Scythian Ottoman of the east, &c. This is that Gog of the land of Magog, chief prince of Meshech and Thubal. As for the name Gog, it signifies the very same with Magog; for *mem* is but a heemantic letter; and it pleased the Spirit of God to take away this first syllable, to distinguish between the people and the land of the people, calling the people Gog, and the land, the land of Magog. And it is to be marked, that he doth not call this Gog prince of Magog, but rather Gog of the land of Magog (for so גוג ארץ המגוג may be termed) and chief prince of Meshech and Thubal. For those who have done all this evil, were no princes in the land of Magog, but mere vagabonds and mercenaries, whom their country spewed out, because they

say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands, the house of Togarmah of the north quarters, and all his bands, and many people with thee.* Be thou prepared, and prepare for thyself, thou and all thy company that

could not live at home. And yet these savages, at their first coming out, made themselves lords of Meshech and Thubal, of Cappadocia, and Iberia: and here they contained themselves long before they attempted the conquest of the rest of Asia. Witness those who write the history of their beginning.—Mede, book i. Disc. L.

* Persia, Ethiopia, and Lybia, are well known countries. Gomer, according to the abovementioned author, possessed the parts of Asia, which lie upon the Ægean sea and Hellespont northward. And this agrees well with Ezekiel, who terms Gomer and Togarmah inhabitants of the sides of the north, *יִרְכֵּנִי צָפוֹן*. And it is manifest, that the Jews called the lesser Asia the north, and the kings thereof in Daniel, the kings of the north. We may therefore assign to these Gomerians, all the north-east part of this Asia, containing Phrygia, Pontus, Bithynia, and a great part of Galatia. As to Togarmah, the son of Gomer, the same author assigns to him Phrygia Major, and some part of Galatia. All which countries are now in the possession of, or tributary to, the Ottoman empire; all which being considered, we cannot be at a loss to know who is meant by the Gog here spoken of.

are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always* waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; to take a spoil, and to take a prey, to turn thine hand upon the desolate places, *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great

* Or long waste.—TINDALE.

spoil? Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord God, in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art thou he, of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? * And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel. So that the fishes of

the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Chap. xxxix. 1—29. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and leave but the sixth part of thee,* and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy hand, and I will cause thine arrows to fall out of thy right hand. Thou

* If it be asked, by what prophets, and where such an enemy as Gog was prophesied of before Ezekiel? I answer, 'By Isaiah xxvii. 1. with the two last verses of the foregoing chapter: by Jeremiah xxx. 23, 24. by Joel iii. 1. &c. by Micah v. 5, 6. 9. 15. in all which places mention of some terrible enemy which should come against Israel at the time of their return, whom the Lord should destroy with a hideous and dreadful slaughter.'—Mede, book iv. epist. xli.

* In the margin, "Or strike thee with six plagues, or draw thee back with a hook of six teeth."

shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith the Lord God. And I will send a fire upon Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name *anymore*: and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers; and there shall they bury

Gog, and all his multitude; and they shall call it the valley of Hamon-Gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.* And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog. And also the name of the city shall be called Hamonah: † thus shall they cleanse the land. And thou son of man, Thus saith the Lord God, Speak to every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice‡ that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of

* From end to end shall they seke, and that seven monthes longe.—TINDALE.

† That is, "Multitude."

‡ Or, "Slaughter."

them fatlings of Bashan. And ye shall eat till ye be full, and drink till ye be drunken, of my sacrifice, which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots,* with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies ; so fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them. Therefore, thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. After they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.† When I

have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ; Then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left *none* of them any more there. Neither will I hide my face *any more* from them : for I have poured out my Spirit upon the house of Israel, saith the Lord God."

This long and circumstantial prophecy contained in these four chapters of Ezekiel, if there were no other in the whole Scripture relating to that subject, would be sufficient to ascertain the future restoration of Judah and Israel. For, the prophecy here contained is either to be taken in an allegorical sense, and applied to the Gentile churches ; or it is already fulfilled in a literal sense, by some past restoration ; or it is yet to be accomplished by a future one.

But I have shown from the words of the prophecy, that it cannot be taken in an allegorical sense, nor is in a literal sense already fulfilled ; and therefore it remains yet to be accomplished by a literal restoration of the Jews and ten tribes, which is what I have undertaken to prove.

[To be continued.]

* With horses and strong horsemen.—TINDALE. This is certainly a better sense than that in our translation ; for chariots seem not to be food for either birds or beasts. Perhaps it should be rendered Charioteers.

† All their confusion and offence they

have done against me shall be taken away ; and so safely shall they dwell in their land, that no man shall make them afraid.—TINDALE.

REMARKS ON THE LITERAL INTERPRETATION OF PROPHECY.

IT is an impressive and an important declaration of St. Paul with reference to the Jews, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The life here mentioned, is not confined to the Jews, for it will be co-extensive with the limits of the world. It appears to me, that one effect of this vitality will be a more enlarged acquaintance with the mind of God revealed in the Scriptures: darkness is one attribute of death, and surely comparative darkness remains upon the minds of many with reference to various passages of the inspired word. It is to be hoped that the time of Israel's restoration is drawing near, and it is to be seen, that, of late, new light has been shed upon various Scriptural declarations. During the lapse of centuries, even pious commentators have accustomed themselves to a mode of interpretation for which it may be difficult to find any sanction higher than of human authority. They have considered themselves to be at liberty to explain very many passages of holy writ, so as to give a sense extremely diverse from the plain and grammatical meaning of the words of inspiration. And although it has been allowed by the learned and devout, that the sense, which is nearest to the letter of Scripture, is nearest to the truth,—a rule of interpretation

certainly most consonant to the belief of the divine origin of the Bible,—still, in practice, this important consideration appears to have been almost wholly banished from the minds of commentators, and they have laboured to discover and to disseminate sentiments, not only remote from, but, in some cases even opposed to, the express declarations of Scripture, taken in their literal and grammatical acceptance.

These observations apply with peculiar force to comments upon prophecy. The most superficial reader will soon perceive a vast difference to exist between the text and the annotations of the interpreter, and he may well feel disposed to ask, 'By what authority doest thou these things?' With regard to the two principal subjects of unaccomplished prophecy, viz. the restoration of the Jews, and the universal reign of Jesus, there seems to have been an agreement among commentators to reject a literal, and to adopt a figurative and spiritual interpretation. It is true, there have been, in every age of the church, persons of heated imagination, corrupt inclinations, and insubordinate minds, who, with daring impiety, have sought to penetrate the arcana of futurity, to unloose the seal of prophecy, and to gratify their own vanity and depravity by unwarrantable speculations upon a subject so sacred and profound; and in consequence, the humble discipline of Jesus hath trembled,

and shrunk back from ground polluted by the unballowed footsteps of pride and presumption. In this manner the errors of the ungodly have served to throw into the shade of obscurity and contempt, those animating, inspiring, and elevating truths, which beam upon the prophetic page, when received in its literal signification. God has not been fully glorified—and the church hath not been permitted to enjoy the abundant consolation provided for her in the sacred treasures of inspiration.

To argue against any subject in philosophy or divinity from its abuse, is a mode of proceeding often and justly exploded by the candid and the wise, and surely their judgment cannot be pronounced with more justice concerning any topic of inquiry than the interpretation of prophecy. It is most unfair, and I will add unchristian, to stamp upon every attempt to investigate the literal sense of this part of the divine word the brand of enthusiasm, and fanaticism, because some persons in past ages have erected theories, and founded practices upon that sense, which must be entirely disclaimed by every one who knows any thing of the truth as it is in Jesus. Certainly prophecy must be consistent with the express design of revelation—that design may be stated in few words, ‘Glory to God,’ happiness to man; both of which are to be effected by the restoration of fallen creatures to a primeval state of

purity and holiness. Assuming this as a truth, (and it might easily be proved) we infer that no interpretation, which opposes purity and holiness, i. e. which contradicts the moral law in its various precepts, relative to our conduct towards God and man, can be true and authoritative. Now it may be well inquired, What mode of interpretation is in unison most with this inference? In reply, I assert, That the method of exposition which rests upon the adoption of the literal sense, is best accordant with this inference. In this opinion the wisest and the best of men have concurred. Their sentiment has been expressed in such words as those used by the judicious Hooker, “I hold it,” says he, “for a most infallible rule in expositions of sacred Scripture, that, where a *literal* construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of any thing what it pleases, and bringing in the end all truth to nothing.”—Eccl. Polity, book v. Surely this important observation is applicable with peculiar propriety to prophecy, and that it is so the following considerations may serve to evince.

First, The *harmony* of prophecy authorizes and requires us to follow the *literal* sense, where that sense is not contra-

dicted in other parts of Scripture, nor opposed to the great end and scope of revelation. By the harmony of prophecy, I mean that unity in design and accomplishment, which may well be supposed to characterize, and which really do characterize this so considerable a portion of the word of God. There is an acknowledged harmony in the doctrinal and preceptive parts of the Bible, and why should not the same harmony exist in the prophetic Scriptures? The unity of which I am speaking, has very properly been urged in proof of the divine origin of the Bible, and to deprive prophecy of this attribute, would be to rob it of one weighty argument, by which its claim to inspiration may be substantiated. But to every attentive student it will appear impossible to withhold the attribute of unity from the prophetic word. What then, it may be asked, is the *design* of prophecy?

With regard to God, it is the manifestation of his foreknowledge, wisdom, providence, and grace. The predictions of holy writ are intended to afford a striking illustration of a practical comment upon that declaration of St. James, "Known unto God are all his works from the beginning of the world," Acts xv. 18. They prove incontestibly, that their author is the omniscient, prescient Jehovah. And no less do they tend to imbue the mind with that holy admiration of divine wisdom, which St. Paul felt, when

he uttered these memorable words, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"—Romans xi. 33. In like manner, prophecy is designed to show, that Jehovah, by his providential government, "doeth according to *his* will in the army of heaven and among the inhabitants of earth," and ordereth all things for the exhibition of his purposes of grace, mercy, and love, to his redeemed people. Such is the design of this part of revelation with reference to Jehovah; and interwoven with the various predictions of the Bible we may observe the golden thread of unity, connecting each separate declaration of future events with the great and magnificent object of the entire roll of prophecy.

With relation to man, the design of the prophetic Scriptures appears to be the production and increase of faith. The words of our Lord may serve to express the scope of prediction, whether accomplished or unaccomplished, "And now I have told you before it come to pass, that, when it is come to pass, ye may believe." John xiv. 29. Prophecy, when fulfilled, is calculated to strengthen the *confidence* of faith, and, while unaccomplished, it serves to increase the *expectation* of faith.

Now prophetic harmony, as to *design*, seems to require the adoption of a *literal* interpre-

tation; for it may be argued, that no other mode of exposition is *better*, or perhaps, *equally* adapted to secure both the glory of those divine attributes, which it is the object of prophecy to exhibit, and also the exercise of the confidence and expectation of faith. These ends *are* attained by predictions already fulfilled, but with regard to those which remain to be accomplished, it appears to me, that they must, in a great measure, be frustrated by a figurative and spiritual, *exclusive* of a literal and primary interpretation. For by such an exposition, many declarations which refer to events *yet future*, are stated to receive a *considerable* if not a *plenary* degree of accomplishment in the experience of every true believer, and by this process a strange and very inconsistent amalgamation of time and circumstances, past, present, and future is occasioned—an amalgamation utterly contrary to that order, and harmony, and unity, which characterize the word of the one living and immutable Jehovah. In this manner the feelings of the believer may indeed be excited, but some portion of his hope and expectation of future blessings, described in the express words of prophecy, is taken away, and there is danger of an impediment being raised against the increase of that faith which is “the substance of things hoped for, and the evidence of things not seen.”—These observations may be il-

lustrated by reference to Isaiah xliii. 1, 2. “But now, thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest thro’ the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.” Spiritually explained, these words are accomplished in the conversion and conversation of every child of God. They are well suited to strengthen his confidence in the protecting care and saving power of his heavenly Father; and the assurances, which they contain, may well support and encourage the believer in the hour of affliction and temptation. I would not exclude the application of this precious promise to the various circumstances of Christian experience. I would not say, that a believer in Jesus has no right to call himself by the name of Jacob, and surname himself by the name of Israel; but what I object against is, the *exclusion* of the *lineal descendants* of this patriarch from *all right and title* to these appellations. The chapter in question relates to the *natural* Israel. It has not been fulfilled. Its fulfilment presents a glorious object to faith, and leads us to expect a blessed manifestation of the divine attributes. But while the *literal* interpretation is abandoned, this object is ob-

secured, this expectation is destroyed, and that partial and confused exposition, which has been mentioned above, takes place to the evident infringement upon those principles of unity, that are to be recognized throughout every part of the inspired volume.

But I have mentioned unity in the *accomplishment* of prophecy as constituting one branch of its harmony. All the predictions of Scripture which have been fulfilled, have been accomplished, invariably, according to the *literal* sense. Previous to the birth of Christ, there does not appear to have been an expectation that they would be *otherwise* accomplished. Figurative interpretation of express declarations most probably commenced with the Jews, who invented this method of evading the evidence of the Old Testament Scriptures in favour of the claims of Jesus to the character and office of Messiah. For compare the predictions, which relate to Messiah, with their accomplishment, and it will be impossible not to refer them to Jesus of Nazareth. He was *literally* the seed of the woman, the *son* of a *virgin*,—the *Immanuel*,—the descendant of *Abraham* as to his nation, of *Judah* as to his tribe, of *David* as to his family. The *time* of his appearance corresponded with the express predictions of the prophets. All the actions of his life, and the circumstances of his death and burial were *particularly* and *literally* fore-

told. Indeed the history of Jesus, written by the Evangelists, is but an enlarged exposition of prophecy relative to that glorious subject,—an exposition founded upon the *plain* and *grammatical* sense. And may not a similar observation be made upon predictions of other events, which have taken place? Was not the word of God, spoken to Abraham, apprizing him of the bondage of Israel in Egypt, and their deliverance from that bondage, verified in *this* manner? Was not the denunciation of the prophet against the altar in Bethel, *exactly* and *minutely* fulfilled? Are we not compelled to behold the *literal* and *express* agreement of all the particulars, referring to the captivity in Babylon, and to Cyrus, the author of the decree by which the Jews were restored from that captivity, with the *predictions* which foretold these events? Did not the destruction of Tyre, and Babylon, and Jerusalem, *exactly* correspond with the prophetic declarations of Isaiah, Jeremiah, Ezekiel, and Christ? Now since accomplished prophecy evidently requires us to adopt the *plain* and *literal* interpretation, what right have we to depart from such an exposition of that, which remains to be fulfilled? Certainly, the manner in which God hath performed his own word affords the surest and safest clue to direct our course through the wide field of unaccomplished predictions. In following this clue we compare

spiritual things with spiritual, according to the apostolic rule. Nothing short of an explicit Scriptural direction, can, I think, authorize our departure from a path so clearly marked out; when very many events, yet to take place, are foretold in terms as plain and definite as any of those, by which past events were pre-signified to the church. If there be this similarity in the phraseology of prophecy, why should there not be a similarity in its interpretation?

2. The *perspicuity* of prophecy requires us to regard and to receive the *literal* sense with the limitation already mentioned. It is not to be affirmed, that this part of the sacred scriptures is destitute of perspicuity. The words of the prophets are well chosen and suited to describe the events which they foretold. In some cases they even disclose the names of individuals, by whom the Lord's purposes were to be brought to pass, as we see in Josiah, Cyrus, and Immanuel. It is true, that much is declared in symbolic and figurative terms, and no one would contend for *their literal* acceptance. In general, however, the intention of even the emblems and figures of the prophets, may be ascertained, and it will usually be found to coincide with predictions, uttered in plain and simple language.

There is throughout the prophetic writings, a striking pre-intimation of the *event*, but there is not generally so definite

a manifestation of the precise time and manner of its accomplishment; although in some instances, even these are minutely described. Nothing, for example, can be foretold more explicitly than the restoration of the Jews to their own land, but we do not read the name of the particular nation by whom, or year in which, this event shall be effected. But this concession does not destroy the perspicuity of prophecy; and while this remains,—while any definite meaning is attached to the words of Scripture,—while any certain signification is allowed to proper names, I think the mode of exposition contended for is warrantable and preferable to any other. To deny this, is to detract from the *sufficiency* of Scripture. If we are not to interpret prophecy literally, the help of the tradition and the canons of the learned will be requisite to supply the supposed want of perspicuity, and thus our faith in this part of divine truth will rest not on the *word* of God, but upon the word of man. This portion of the inspired volume will, in this manner, become a blind guide, and as such, unable to be “a light unto our path, and a lamp unto our feet,” and prophecy will no longer be that “*sure word*, whereunto ye do well that ye take heed.”

3. The *immutability* of Scripture directs us to adhere to a plain and grammatical interpretation. The revelation of the divine will is, like that will

itself, unchangeable. Our Lord hath told us, that not one jot or tittle shall pass from the law until all be fulfilled. And it is of consequence to observe the connection of this striking expression, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18. It is clear that the *prophetic*, as well as the *preceptive* parts of Scripture are here included in the word law, and are entitled to a *complete* accomplishment. And if, as many learned men have supposed, the expression, "jot or tittle," refer to some small characters and curvatures of the Hebrew letters, in which the law and the prophets were originally written, we have a strong presumption in favour of a *strict* attention to the *plain* meaning of those words and letters, whose immutability and importance are thus so solemnly declared. St. John, in the last chapter of the Revelations, shows the danger of adding to, or taking from, the words of the book of God, and surely, it is no trifling matter to add to, or detract from, the *meaning* of those sacred words.

Where, I would ask, is the *immutability* of Scripture, if the names of persons, nations, places, and actions, which, in the *histories* of the Bible, apply to the *body*, and to *things temporal*, are, in the *prophe-*

cies to be exclusively attributed to the *soul*, and to *things eternal*? Why may we not as safely explain the *histories* of past events *allegorically*, as *prophecies* of future occurrences *mystically* and *spiritually*. I mean *entirely* so? What St. Paul says concerning Hagar and Sarah, Gal. iv. 24. affords more warrant for such a system of interpretation in the former case, than can perhaps be adduced in favour of the latter. But, if this were to be practised, what sad consequences would ensue!—truth would be lost in the fictions of human imagination,—the foundation of all our hope would be undermined,—the light of revelation would be lost in the obscurity of carnal inventions, and man would soon become a blind wanderer in a dark world.

These considerations should induce every one to pause, before he adopts a spiritual interpretation of prophecy as the *only true* one, for, in the path of figurative and metaphorical exposition, some have gone so far as to turn all the truths and histories of the Old and New Testaments into a "cunningly devised fable."

In conclusion, I would remark, that if the reasoning in this paper, be just, it may serve to vindicate some very valuable observations, inserted in former numbers of the Jewish Expositor, founded upon a *literal* interpretation of prophecy, and signed "Basilicus," from the exceptions of an au-

thor who has lately written upon the Revelation of St. John, and to prove, that the system of Basilicus, so far from being swept away so entirely as to 'leave not a wreck behind,' remains firmly and immoveably fixed upon the rock of eternal truth.

CHARLES.

PRIZE ESSAY.

To the Editors of the Jewish Expositor.

Gentlemen,

THE conductors of the CHRISTIAN RECORDER, a monthly publication devoted to the cause of pure and undefiled religion, have published in their work for November, a list of subjects for the able and successful discussion of which they have offered an equal number of valuable and useful PRIZES.

One of the subjects proposed for discussion is so intimately connected with the object and design of your excellent work, that I feel persuaded you will rejoice in having an opportunity of giving it a place in your pages.

The subject is proposed to the serious attention of ministers of the Gospel, Students in Theology, and Christian Scholars, in the following terms:—

“A Summary of Scripture prophecy yet unfulfilled, *especially* what relates to the ingathering of God's ancient people the JEWS, with observations on the signs of the times as they respect the church.”

The author of the most ap-

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proved Essay on this subject, will be presented with a neatly bound copy of the works of Archbishop Leighton, with life by the late Dr. Jerment, in four large octavo volumes. The Essay must be delivered *free* of expence, addressed to the Editor of the Christian Recorder, to one or other of the following booksellers, on, or before the first Monday in July 1822: Jackson and Orr, Tron-gate, Glasgow; W. Oliphant, South Bridge, Edinburgh; B. J. Holdsworth, 18, St. Paul's Church Yard; and J. Nisbet, Castle Street, Oxford Street, London; or James Finlay, Mozeley Street, Newcastle. The Essay to be written in a plain, legible hand, and accompanied by a sealed packet, containing the author's name and address, which will in no case be opened, unless the Essay is approved of for publication.

In the list are included a number of most important and interesting subjects, for which prizes from the value of two pounds to ten pounds, are offered by the conductors of the work. Among others you will allow me to state the following:—

1. On the Necessity of blending Personal and Domestic Religion, with Public Christian Activity.

2. On the Influence of Christianity on the Temporal Condition of Mankind, and on the Progress of Science and Literature.

3. A Poem commemorative

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of the Protestant Reformation on the continent of Europe and in Britain.

4. A Poem commemorative of the Institution, Progress, and Prospects of the British and Foreign Bible Society.

For the last of these, the author will be presented with a neatly bound copy of Bagster's Polyglott Bible in one volume quarto, containing the Holy Scriptures in Hebrew, Greek, Latin, and English.

As it is, however, chiefly on account of the proposed question respecting the Jews, which I now address you, I shall not trouble you with an enumeration of the subjects specified in the list, which amount to no less than *forty-nine*. And as it cannot be supposed the conductors of the Christian Recorder can afford to offer a very expensive *prize* for every subject in so long a list, I think the Committee of your Society should authorise the editor of the Recorder to offer in addition, a neatly bound copy of some if not all of your Society's publications. The Essay or Summary might then

appear in your work at the same time that it appeared in the Recorder. The conductors of this work reported the proceedings of your Society at length in their number for June, and in the number for the present month, not less than eleven closely printed pages are occupied with the transactions of your Society.

As the work has an extensive circulation in Scotland, Ireland, and the north of England, your Society should avail itself of a privilege which the conductors offer to all religious Institutions, viz. that of their acknowledging the receipt of Subscriptions or Donations in behalf of the Society, *free of expence*, either on the covers, or in the body of the work. By availing yourselves of this privilege, you would keep alive the attention to your Society in Scotland. It would be unnecessary to publish any other than Scottish Subscriptions or Donations, but even the publication of these would not be without their effect.

I am, Your's, &c.

A FRIEND TO THE JEWS.

PROCEEDINGS OF THE LONDON SOCIETY.

PROCEEDINGS OF THE MADRAS CORRESPONDING COMMITTEE.

Further Communications have arrived from the Secretary of the Corresponding Committee at Madras, by which we have the satisfaction of learning that Mr. Sargon has already commenced the work of instruction

at Cochin. The following are extracts.

LETTER FROM MR. JARRETT.

Madras, Aug. 11, 1821.

My dear Sir,

HEREWITH I have the pleasure to send you copies of three letters from Mr. Sargon, who

has commenced his operations at Cochin under very promising circumstances, and with the prospect of much usefulness. An allowance of 70 Madras Rupees, or Surat Rupees 76. 6. has been fixed for his maintenance, and for the present our monthly expences on account of the School establishment, amounts to 26 Soorat Rupees. We have raised up to this date, in Donations, 1924 Madras Rupees, 8 Anas, Annual Subscriptions, 984 Rupees, making a total of 2908 Rupees, 8 Anas; and when we can show, as I doubt not will be the case, that the work is prospering, and that our funds have been judiciously appropriated, that we shall meet with still further support. The above amount was raised almost exclusively at the Presidency, so that we may yet hope for some further Donations and Subscriptions, in reply to the references which we have made to the Chaplains, Civil servants, and Officers in the army, throughout the country.

At any rate, you see we have sufficient for our immediate wants—we will go in faith and patience—and with all true economy; and shall never make any call upon your funds without absolute necessity, on the enlargement of our plans beyond our resources.

The Committee truly rejoice in the favourable accounts which your letter conveys, of the Seminary lately established, and of the prosperity of the

cause in general on the continent. They have been highly gratified by a letter addressed by Mr. Wolff, of Cambridge, to Mr. Sargon.

The accounts forwarded by Mr. Sargon, we doubt not will afford you much satisfaction. From the supplies he has already written for, you will see the kind of books we are likely to require in that quarter. And to the slates, pencils, &c. I might, perhaps, add a request for a small supply of uncut foolscap, and plain letter paper.

May the Lord prevent us in all our doings with his most gracious favour, and further us with his continual help, and may all our works be begun, continued, and ended in him, to the glory of his holy name. With sincere regards to yourself personally, and respectful remembrances to the members of your Committee; Believe me, &c.

THOMAS JARRETT.

Acting Secretary.

To Rev. C. S. Hawtrey.

LETTERS FROM MR. SARGON.

(No. I.)

Cochin, June 21, 1821.

My dear Sir,

I BEG the Committee will pardon me for not writing to them sooner.

I have now the pleasure to inform you of my safe arrival here on the 3d instant, and, after reposing myself a few days by reason of the fatigue of

so long a journey, I went up to see the Missionaries at Cottom, from whom, I am happy to say, I had a very kind reception; and after communicating to them the Committee's designs respecting the School, they very kindly promised to give up the School that they have established at Jews' Town for the Jewish children; and I am to take charge of it from the first day of July next; and they likewise assured me of every assistance in their power.

There are three masters in the School, Hebrew, English, and Malayalim, the salaries that the Missionaries paid them are 10 Rupees for the English master, 7 Rupees for the Hebrew, and 5 Rupees for the Malayalim; as also 2 Rupees for the rent of the School: making a total of 24 Rupees per month.

Accordingly I visited the School, and examined the children, and found some of them reading pretty well the different languages, and their numbers and names will be seen in the inclosed statement, (No. I.) I found also, some of them very desirous to learn whatever we pleased to give them; however, I shall not be too forward, knowing their hypocrisy, therefore, I will proceed by degrees. Some of them are as superstitious as their parents, and some are well advanced. The books that we require in the School, are Hebrew and English Bibles, some Spelling books, and other

small books requisite for the children; also some of Dr. Bell's slates, paper, quills, and copying books, all these, I beg the Committee will be so kind as to send down with the least possible delay. I was informed that there are some Hebrew Bibles and Testaments with the Rev. Mr. Norton at Allepey, to whom I can apply if the Committee permit me.

When at Madras, I informed you there was another School here kept by a White Jew's Servant; if the Committee please I shall endeavour to bring it under the patronage of the Committee, if they will kindly encourage the master of it with a small salary. I visited this School privately, and found about seventeen children in it, whose names I have inserted also in the inclosed statement. (No. 2.)

What farther intelligence may be necessary before I hear from you on the subject now offered to the attention of the Committee, I shall duly communicate.

The Black Jews, I am sorry to say, are a very stiffnecked and disobedient people, and more proud than the White Jews; they, (as I understood privately) called or joined together some of the congregation in their synagogue, and forbade them to send their children to the School the Missionaries had established under the penalty of excommunication from the synagogue; but fortunately this was done by some wicked young men

(who are as ignorant concerning their own religion as brute creatures) without the knowledge of their elders; however I humbly trust, that, by the power of God, I shall endeavour to break down their counsel as Babel. I shall here state a very remarkable circumstance between me and some of the Jews. I purposely went to visit at a lady's house, where I understood some of the principal Jews usually met, and happily I met with two of the elders with some Jews; and having entered into conversation with them, one of them was of opinion that what we (Christians) trust upon (Jesus) is a groundless trust, and he could not conceive in what way we understood the Scriptures; my reply, therefore, was, such as our Saviour addressed to Nicodemus, "If you cannot understand earthly things, how can you comprehend heavenly things," we cannot go to explain things further than what God's word teaches us: however, I shall take the liberty to advise you, though your junior, to call together an assembly in your Synagogue, and proclaim a general fast, and humbly enquire of God, addressing the throne of grace respecting your long captivity, and this great dispersion, and the afflictions you are now suffering, then God may of his mercy, give you a revelation to assist your comprehensions and enlighten your dark minds; then you will "seek the Lord

your God, and David your King," as your own prophet said: and many other things I spoke to them freely concerning our blessed Saviour and his mission upon earth, which I am happy to say, they all heard very attentively, and remained in silence, answering nothing. Surely, there is a kind of perplexity with them. O may God soon cause them to return, and look upon him whom they have pierced, and to call out with Isaiah, xxv. 9. May God cause it to prosper by the hand of his new Committee; may God of his infinite mercy, preserve and bless them all; and may I be an humble instrument in the hand of Providence; lastly, I beg all your sincere and good prayers, to prevent me in this gloomy place, for the "prayers of the upright avail much."

Since I went to Cotym, I proceeded to see the Resident at Quilon, to whom I delivered the letter that the Committee were so kind as to give me; and who, I am glad to say, gave me a very kind reception, and assured me kindly of every assistance that was in his power that I might require; he also promised to discharge my allowances as the Committee requested and likewise granted me a passport to pass throughout the Travancore and Cochin Residencies, without molestation. He also gave me an order to draw all my bills upon him, which he kindly transferred to Major Stuart, the

Assistant Resident, accordingly when I returned here, I presented my salary bill to that gentleman, but he paid me only 70 Surat rupees, which is not equal to Company's, the balance is 6 Rupees, 6 Anas, as I stated to you when at Madras, and when I asked Major Stewart, he said they always paid Surat rupees for Company's. If I should be obliged, my dear Sir, to lose every month 6 rupees and 6 Anas, I shall not be able to live in such a place as this, if you, or the Committee will please to enquire of any gentleman that resides here, you will find that every thing here, except rice and fish, is much dearer than at Madras; therefore, I beg the Committee will be pleased to take this circumstance into their kind consideration, and grant me the difference.

I beg the Committee will also please to send an order to the resident, to pay the 24 rupees for school masters and house-rent, and make some small allowance to the other master, such as they may think proper to attach him to their service, as he appears very deserving, having established his school of his own accord.

I purpose by God's favor to proceed amongst the Black Jews, after establishing the schools here for the White Jews.

I am, Your's, &c.

(Signed) M. SARGON.

To the Acting Secretary of the Madras Corresponding Committee.

No. 1.—Statement received with Mr. Sargon's Letter of June 21, 1821.

Children now in the White Jews' School:—

FIRST CLASS.

Males.

Meir Rabby, White Jew.
Samuel Rabby, Do.
Zebuloon Beth, i. e. Household.

Female.

Hannah Mizrai, White Jewess.

SECOND CLASS.

Males.

Eliezer Joseph, Free Servant.
Danicah Beth.
Shubbethai, White Jew.

Females.

Sarai Mizrai, White Jewess.
Ettomah, Free Servant.
Le-Amah, Do.

THIRD CLASS.

Males.

Abner Beth.
Naphtali Raby, White Jew.
Joseph Raby, Do.
Elias Raby, Do.
Isaac Mizrai, Do.
Jehiya Mizrai, Do.
Isaac Beth.
Abram Beth.
Joseph Beth.
David Beth.
Elias Beth.
Moses Beth.
Pineas Beth.
Chaging Beth.
J. C. Swellikes, Master's brother.

Females.

Rachmah Josuah Levi, White Jewess.
Sarah Josuah Levi, Do.

Total 27.

No. 2.

Children in the White Jew's Servant's School:—

Males.

David Abram.
Abram Abram.
Arom Abram.
Aaron Johanan.
Joseph Samuel.
Joseph Ephraim.
Eli Benjamin.
Eli Jose Benjainin.
Nahon Eli.

Eli Mathai.
Abram Joseph.
Teben Joseph.
Aim Eli Abram.
Isaac.
Abram Nami.
Taban Ashi.
David.

Total number of Children in both
Schools 44.

No. II.

Cochin, July 7, 1821.

My dear Sir,

I HAVE with great pleasure received your kind letter of 23d ultimo, likewise my friend and brother Wolf's Epistle which you were so kind as to send me, and which I have with great delight and satisfaction perused, which was to me not only a new instruction, but the means of renewing my acknowledgments to God the Holy Ghost, through whose divine influence and power the heart of man is enlightened, enabling him to approach, without fear, the Father of all mercies; the God of all goodness and comfort; (who has no pleasure in the death of the wicked;) through God the Son who continues to invite those that are heavy laden to eternal rest. Thus we see the engagement of the holy, blessed, and glorious Trinity, three persons and one God, to complete the redemption of man, and which was from the foundation of the world. I shall reply to Mr. Wolf's kind Epistle as my time permits me, for at present I am fully engaged with the School, as well as other prospects of other things.

I communicated, in my last

letter, (No. 1.) to you the state of the School, and what is required for the children, which I beg the Committee will be so kind as to send speedily. Since that I have been obliged to attend the School myself to set it in proper order, and to certify to the Jews that our plan is quite different from what they imagined, as well as to engage them to send their children for instruction; accordingly I have attended personally since last week, and engaged the heads of the White Jews' families to entrust me with their children, without hesitation, and not to suppose that their inclinations would be forced.

The first thing I did when I entered the School was to take charge myself of the four children of the first class, and I introduced the Hebrew Old Testament instead of the New, and explained every word in Hebrew and Malayalim with both Bibles before them, however, I did not take away entirely the reading of the New Testament. I began with Genesis and the Psalms; this way of reading and explaining was very pleasing to the children, and compelled them to confess that they would endeavour to learn English now properly, even against their parents' will.* I attend the School from nine to four o'clock, and then return to the

* To explain this, the acting Secretary has to state, that Mr. Sargon had informed Mr. Jarrett, in a private letter, that under the Missionaries the parents had forbidden their children to make any progress in the English language.

Fort where I reside since the first day of this month.

During this, three of the elders of the White Jews and some young men came to visit the School, and to know how I am carrying on the instruction of their children, and particularly to examine whether my mode of teaching was agreeable to their prejudices; and I am happy to say they testified their satisfaction, as have all others that have visited the School occasionally, and confessed the plan to be a better way of instruction than any they had before witnessed. This attendance has, however, obliged me to keep a palanquin and four bearers, the fort being at a distance from Jew's Town; I shall, however, endeavour to live within the allowance made me, though this will be impracticable if the difference of exchange be not granted me. Since the time that I have thus attended, we have had an increase of 16 children, (which I shall enumerate in my next letter) among whom there is a young man of 19 years of age who is well disposed to learn English, he has already received some instructions whilst at Calcutta with his father, in one of the Free-schools there; all these are, however, White Jews, and their servants' children, and there are still some more which I hope and expect to see yet in the School.

As for the Black Jews, they have not sent any of their children; but the report of the present school has gone through

their towns, and particularly the reading of the Old Testament and explanations from the Hebrew Bible, has created a desire among some of the Black Jews; but they could not come forward on account of the obstacles thrown in the way by some of their own people, to which I alluded in my last letter; however, they thought that I would make some objections to receive their children, because they did not send them at first; this I was informed of by a Black Jew; the next day another Black Jew came from Autchingamal, (a town situated across the river at Cochín,) and asked me whether I intended to establish any School there; since about forty children are in that place ready for instruction; and exclusive of these, that there are about 100 children at Chenotta, for the same purpose. I replied to him, that if he could certify this report, and would answer for their being sent constantly to school, that I would then take the trouble of establishing schools, otherwise I would not; this I said because the impediments thrown in the way were known to them all, therefore I made a little difficulty in complying with his request. I likewise told him, if they were willing to send their children they must look out for a man that could teach them: on this he went away. He returned after four days, and told me privately, that many of the Black Jews of the abovementioned places were very desirous of having their

children taught even English; but, that they wished to see the example set by the Black Jews at Cochin; that if they would send one of their children, the others would soon come in; and that if I would assemble the elders or principal men of their synagogue, and invite them to send, they would not fail to accept my invitation, and that there would be no difficulty to get the other Jews to send their children. Agreeably to this man's desire I sent for the three men or principals of both the Black Jews' synagogues, and spoke to them kindly, and engaged them to induce the congregation to send their children for instruction, and told them how the White Jews' elders and other Jews had come and examined the present school, and that they found it satisfactory, of the truth of all which they might satisfy themselves.—While they heard me speak thus kindly to them, they promised that they would give me an answer, only to wait some time; and they are now considering the matter among themselves.

As for entering into any argumentation with them, this I did not, because arguments can do no good at present, besides, they would think I came purposely to compel them to become Goim, or Gentiles, as they call all those who differ from them in religious opinions: however, I perceive there is a strong feeling amongst them about Christianity. The Jews of both classes are generally

very ignorant of their religion, and the few that are a little learned among them are quite frantic after their own traditions; indeed, I pity their unprofitable pride against other nations.

I have not distributed many books yet: but some of the Jews wish to buy Hebrew Bibles. May God soon accomplish his own designs respecting his ancient people, and enable those that are well disposed, effectually to promote the welfare of his kingdom, and that of his Anointed, knowing that our labour shall not be in vain in the Lord,

I am, Yours, &c.
(Signed) M. SARGON.

P. S. Should the Committee wish to have information on any particular subject from this place, pray let me know, and I shall be most happy to communicate what they desire to know.

To the Acting Secretary of the Madras Corresponding Committee.

(No. III.)

Cochin, 25th July, 1821.

My dear Sir,

I HAVE no doubt that you will be glad to learn further particulars regarding the School.

In my last, I promised to forward you the list of the names of those children who have been added to the School since it came under the patronage of the benevolent Committee.

How happy am I to inform you that the children are

daily more desirous to become masters of the languages they learn, particularly for the purpose of understanding the pure word of God, wherefore, it is my duty as a brother and Christian, to execute the task with as much zeal and interest as lays in my power, and I am in confidence, that under the blessing of God the endeavours of the Committee will be attended with success, and be reckoned as good works towards so beloved (for their Father's sake) and interesting a people. One lady, who was an inveterate enemy of the School, a white Jewess, sent her two daughters to be instructed the very day of my visit to her. Knowing her prejudices, I told her confidently that it was her duty, not only to instruct her children in their proper religion, but that she ought herself to learn how to acknowledge God as their Lord, and to know him, and his holy will;—the Jewish ladies, I am sorry to say, are in general very ignorant concerning their own religion, they pretend, that they are charged by their law to observe three ceremonies, (1. Blessing for the light of the sabbath. 2. To wash and purify themselves: and, 3. Blessing a cake to be burnt or given away to the 'Cohen' after its separation from the unleavened cakes of the Passover;) which they believe is sufficient for their salvation, and I opposed the lady alluded to above

on this their belief, and admonished her out of the Scriptures, and the result was, a promise on her part to send her children to School, which she did after I left the house.—Thus, my dear Sir, you see I obtained a great victory over her prejudices, through the blessing of God Almighty by his word (i. e. his word, see Ephes. vi. 17.) and it was really a matter of surprise to most of the Jewish families, because she was one of the first to cause the idea of alarm to others since the establishment of the School.

I have visited almost all the Jewish families, and have received every where a very kind reception, and indeed, if I do not see them often they reproach me for not calling upon them, however, I find it necessary to keep up a certain reserve, for which reason they say I am not as (a Jew) before.—I have nothing new at present to communicate in regard to the sentiments of the Jews, their objections remain the same, particularly as to what regards the sabbath and circumcision; some say if these two things are granted by us Christians, the rest would be nothing in comparison; or, if we would satisfy them on these points with proper proofs out of the Old Testament. With grief, I inform you, my dearest Sir, that the Black Jews have still their objections, and will not send their children to the School.

I have the pleasure to enclose herewith a list of the children's

names since the 1st day of July, another list of the distribution of books by Moses Sarphaty and myself, and a small list of books required immediately for the schools.

I am continuing to carry on the business of the schools by the help of God, with my best abilities, and hoping soon to hear from you,

I am, &c.

(Signed) M. SARGON.

To the Acting Secretary of the Madras Corresponding Committee.

Names of the Children who have entered the first School since it came under the Committee's management.

Abraham Meshoharar, Free Servant.
 Simon Kelmana, Beth, or Household Servant.
 Abram Abiar, Do.
 Baruch Rabby, White Jew.
 Elias David Rabby, Do.
 Joseph Anna, Beth, or Household.
 Eliezer Sulphiah, Beth, or Household.
 Esther Gabbai, White Jewess.
 Leamah Sulphia, Beth, or Household Female.
 Solomon Ajim, Beth, or Household Male.
 Rabicah Annah, Do. Female.
 Ahim, or Ajim, Black Jew, by mother's side.
 Rachel Rabby, White Jewess.
 Joseph Maiztaim, White Jew.
 Moses Pinas, Free Servant.
 Manasseh, Beth, or Household.
 Ajim Aleguah, White Jew.
 Isaac Aleguah, Do.
 Mordecai, Beth, or Household.
 Mananai, Do.
 Sarah Anna, Do. Female.
 Rebecca Anna, Do.
 Jeuda Kodese, White Jew.
 Abram Martha, Beth, or Household.
 Esther Sarphaty, White Jewess.
 Hannah Sarphaty, Do.
 Elias Salem Rabby, White Jew.
 Michal, Beth, or Household Female.
 Total 28.

BOOKS DISTRIBUTED BY MOSES SARPHATY.

To Naphtali Rottenburgh; a New Testament, an Address, St. Matthew's Gospel, and a Tremellius's Catechism, with two Tracts, Nos. 8. and 29.

To Jacob Daniel Cochin, a copy of the Prophets, a Tremellius's Catechism, an Address, and Gospel of St. Matthew.

To Joseph Sarphaty, a copy of the New Testament, a copy of the Prophets, an Address, Gospel of St. Matthew, Tremellius's Catechism, and two Tracts, Nos. 8. and 29.

To Aaron Toophilah, a New Testament, a copy of the Prophets, an Address, Gospel of St. Matthew, and a Tract, No. 33.

To Manassur Soobary, a New Testament, a copy of the Prophets, an Address, and Gospel of St. Matthew.

To Elias Rabby, an Address, and Gospel of St. Matthew.

To Eleva, a Black Jew, an Address, and Gospel of St. Matthew.

To Choomar, a Black Jew, an Address, Gospel of St. Matthew, a New Testament, a copy of the Prophets, and a Catechism.

To Ajim Barrack Rabby, a Catechism, and a Tract, No. 29.

DISTRIBUTED BY MR. SARGON, SINCE HIS ARRIVAL THIS TIME.

To Jacob Tanumi, a scribe of the Synagogue, an Address, Gospels, and two Tracts, Nos. 8. and 29.

To Moses Tobias, an elder of the Synagogue, an Address, Gospels, a Catechism, and a Tract, No. 29.

To Naphtali Rottenburgh, who told me the New Testament which he had before received, he gave away to one of his friends, wherefore, I gave him another New Testament and three Tracts, Nos. 33. 8. 29. he is one of the elders of the Synagogue.

LIST OF BOOKS NOW MUCH WANTED.

One Dozen Primers—Syllables and words of two letters.

One dozen Primers—Syllables and words of three letters.

One dozen Charity School Spelling Books.

One dozen of Copper-Plate Copies.

Two dozen Slates and Pencils.

LETTER FROM MR. BECKER.

A pleasing letter, of which the following is a copy, has lately been received from Mr. Becker, who, we trust, by this time has joined Mr. McCaul at Warsaw.

Berleburg, Nov. 24. 1821.

Reverend and very dear Sir.

HAVING been desired by Mr. Barker to write to you as I was proceeding on my journey, I would now communicate to you the chief circumstances I met with till I arrived at this place which is my native town. I should have been very glad if I could have had the pleasure of seeing you before my departure and receiving your blessing, but I doubt not you will have offered up your earnest prayer on my behalf.—I left London, as you will have heard, Tuesday night the 16th of October, and by the good providence of our God, arrived safe at Rotterdam, Friday night the 19th, at the moment when the Jews were going to the synagogue. As I had not yet left the ship, I could only send a sigh for them to the Lord.—My travelling companions over the sea, were two English ladies and one gentleman residing at Amsterdam, and belonging to the congregation of Mr. Thelwall, besides a Dutch gentleman, a merchant, who had been travelling in England. I had interesting conversations with them on the subject of the Jews, and read them Mr. Way's poetry and *Latter Rain*, at the end of which, the two gentlemen unanimously ex

pressed their thanks, from which I saw that they had been pleased with it. After we had landed, we united in praises and thanksgiving to the Lord for our preservation, to which I read and made some observations on the 103d Psalm. In Rotterdam I visited Mr. L., a pious merchant, and Secretary of the great Dutch Missionary Society, who is very active in promoting the glory of the Lord both among Jews and Gentiles, and received the pleasing information from him, that their Society had a vigilant eye on the Jews, distributing the New Testament among them, &c. As Mr. L. understood and spoke very well English, I left him a copy of the *Latter Rain* and a copy of *Memoires sur l'etat des Israelites*, which under the blessing of God may be useful in R.—On my way to Utrecht, I was travelling with two Jews, to whom I was speaking about the Messiah, both of whom seemed not far from the kingdom of God. At our parting, they thankfully accepted tracts. In Dusseldorf, where I stayed one night, I visited one of the Jews from whom Mr. — had letters of recommendation. He was living in a fine large house, being a great merchant, and a man of sense and manners. After some questions about Mr. —, we came to the subject of religion, of which the following is the substance. I asked him whether he had heard of those Societies in England, he said that he had

heard of the Bible Society. I then told him of that for promoting Christianity amongst the Jews. He said that Missionaries had been in Doff, and mentioned Count ———. I told him the great reasons Christians had to be active in promoting the conversion of the Jews, as God had said in the last chapter of Isaiah that they should be the great Missionaries to the Gentiles. Though we knew all the Apostles had been Jews, still these promises had not yet received their full accomplishment in them, the Jews being to bring "All their brethren out of All nations," to the Lord's holy mountain Jerusalem. He appeared very indifferent and unacquainted with these things. I told him of the several translations of the New Testament by that Society into the Hebrew, Jewish-German, and Judæo-Polish language, and of the tracts published by her, of which I could leave him some, if he should wish to read them. I then offered him Nos. 26. 34. and 36, which he accepted. But opening No. 34 and reading a small part of it, and casting a look on the rest, he returned them to me, assigning for his reason that they would not be converted; and being men of business they had no time for such things, about which learned men might speak. I observed, that men of business must die as well as learned men; he said, a man who had well lived would also die well. I replied, with our inability to

keep the holy law and commandments of God: he insisted on what he had said. I told him Abraham had been saved by faith: He said, every religion was equal, and that no man could be sure of his having the right one; to which I replied that a man who really believed on Jesus Christ, the Saviour of the world, was fully convinced of his having the right. He said, they believed in one God, the Creator; and we, said I, believe in one God, the Creator, and Redeemer from spiritual and eternal bondage.

When we had been speaking so far, I thought it better to leave off, as he did not seem willing to enter into a deeper conversation about the subject; and as I was going away, he asked with whom he had had the honour to speak, which I plainly told him, and also whither I was going. A minister's son with whom I was travelling told me, that a counsellor of the consistory at Cleve, had delivered a speech at the opening of a new synagogue in that place, where he had said at the beginning: "I also am not ashamed to speak to you a word of edification in this temple." In Elberfeld, the place of my spiritual birth, I arrived on the 28th, where I was received with great joy by the Rev. C. A. D——, my spiritual father. We knew hardly where to find a beginning in speaking of those things which the Lord had done for us during my absence. We had now some hours conversation together, in which, how-

ever, I soon brought forward the subject of my mission. I acquainted him with our prayer meeting at Stansted for the Jews, and being Friday, he immediately wrote a letter to a friend, who circulated it among the missionary society, (by which four years and a half ago I had been sent to Berlin) and so most of them came together in the evening, where we united in prayer for the lost sheep of the house of Israel. I read, and through grace, made some remarks on the 80th Psalm, which at present I felt more difficult in the German than it would have been I believe in the English language. After that, I related what was going on in England with respect to the Jews, which gave them great joy, and Mr. D—— concluded by offering up a solemn thanksgiving to the Lord for what they had heard he had done for Israel, and earnestly prayed that he would carry on the work. Mr. D——, an Israelite indeed, and an excellent missionary for the society in that place, had distributed numbers of tracts among many Jews, and has had various conversations with them from near and from far off.

October 29th. To day I have been engaged for the most part in relating to many friends whom I visited, the things which I have seen and heard in England, with respect to the Jews and religion; but especially in the evening at a meeting in the house of Mr. D——, which is held every Saturday, where I was enabled to speak on Isaiah

livth, and to shew them God's purposes of mercy with respect to his ancient people, admonishing them to prayer for them, to give them the New Testament, &c. After me Mr. D—— spoke for some time on the same subject, as his heart was quite full of it. Then a verse of praise to the Lord for what he had done to Zion was sung, and Mr. D. concluded with a fervent prayer for the outpouring of the Holy Spirit on Israel, and on the missionaries prepared and preparing for that work. The meeting consisted of about twenty christians coming together every Saturday for edification.

October 31st. Yesterday, it being the Lord's day, I only heard some sermons; if I had been ordained, I might have brought the subject of the Jews before some congregations, at least before that of Mr. D—— who was not well; but so he hesitated, something new having lately been published about it by the government. To-day I went to Barmen, some miles from here, where I visited two ministers and other pious christians, to whom I also told what was going on in England with respect to the Jews, who were all much delighted with it. Many times I had to repeat how many Jewish children there were at present in the Society's schools,—how well they learned, what the boys answered me when asking them from Matt. xxi. what the Lord Jesus was more than the Son of David, the greatest of them said, namely,

he was "the Son of God,"—how the girls acknowledged themselves sinful children, that they would accept the Lord Jesus as their Saviour;—how active British christians were engaged in the cause, &c. After my return, I had to prepare me for another discourse for the evening, in the house of Mr. D——, who has a number of young men coming to him every Monday night, sometimes as many as eighty or ninety, to whom he gives a lecture. As he wished they might receive a word of exhortation besides the subject I intended to bring before them, I endeavoured, through grace, first, briefly to show them the way of grace, and then read the 60th chapter of Isaiah, and made some remarks on it; showing them in the application, how all might promote the Jewish cause by prayer and contribution, admonishing them especially to pray for the outpouring of the Holy Spirit on the Jews, mentioning the happy consequences of their conversion, and in conclusion, recommended myself to their prayer. After this, Mr.—— addressed me on Matt. x. 16. "Behold I send you," &c. then he laid his hands on me, and solemnly pronounced the blessing of the Lord, as he did when I went to Berlin. When this was over I offered up a prayer, and after another appropriate verse of an hymn was sung, Mr. D—— addressed me too, saying that those words of Abraham had been so striking to him when

sending out his servant Eliezer to fetch a bride for his son Isaac: "The Lord God of heaven shall send his angel before thee," (Gen. xxiv. 7.) Now, he said, I was going not to espouse a carnal bride, but a spiritual one for the Lord Jesus Christ, out of the loins of Abraham, and he wished that the angel of the Lord might be with me also. After the meeting was over, one of the young men returned, wishing to see Mr. D——, and gave him for the missionary cause, upwards of a Prussian dollar, more than three shillings, and that was a Roman Catholic. Besides that, the money consisted in silver and copper, a proof of the truth of the expression of the young man; "That is all that I have," gave the expression itself great delight to Mr. D. as he found in it a wish, if he were but able, to give more, a sorrow that he was not, &c.

November 1st. To day I had another opportunity to bring the cause of the Jews before an assembly of about twenty or thirty female christians, knowing that they came together every Tuesday in the house of a pious merchant; Mr. D—— speaking to them one day, and two experienced christians meeting them the other, I felt a great desire to speak to them on the subject; I was therefore not a little surprised, as well as delighted, when one of those men proposed to me to hold the meeting this evening, and blessed be the Lord, he has graciously enabled me to bring

the subject of the poor Jews before them, from Isaiah lxii. I perceived the impression it made upon them, and their compassion for Israel. One to which I spoke the following day was quite willing to become a collector, of which I had been speaking in the application: which is the more praiseworthy in her, as it is not yet the case here, that ladies gather the money from their neighbours. Having stayed in Elberfeld since Friday, and made use of these opportunities to make known the cause of the Jews to christians, and endeavouring to excite them to co-operation with English christians, of which I have here pleasing prospects, I should have left it again, had I not been detained by the post with which I could come nearest to my native town, going only on Saturday. On the second Friday we had therefore another meeting for the Jews, where, after Mr. D—— had opened with prayer, I called upon Mr. D—— to say something on the subject, and indeed then his mouth was speaking out of the abundance of the heart. If they at home continued praying, he said, Rebekah would soon come. When he had done, I added something more to what he had said, and then he concluded by another solemn and fervent prayer. The following day then, November the 3d, I was able to set out, when Mr. D——, with whom I had been lodging, kindly accompanied me to the post-office, and at parting, when I was in the

coach said, in his broken English, "The power of Jesus Christ be with you." On the road between Elberfeld and Oyse, the place where I left the post only a little more than half the way, I had opportunities of speaking to Jews and Christians on the subject of my mission. Christians to whom I spoke, were very much delighted with it; and two Jews, with whom I travelled a part of the way, though they seemed indifferent at first, yet afterwards one accepted a tract, and the other asked me for one; both refused taking them when offering them the first time.

November the 5th, I arrived safe in my native town, through the grace and mercy of the Lord, and to the great joy of my dear widowed mother and relations. I had been obliged to make a way of more than 30 (E.) miles on foot, and the roads being very wet and bad, wherefore a coach can hardly come to this place, yet I soon recovered from the little fatigue. Whilst here, I have chiefly been engaged in speaking to Christians on the subject of the Jews, as well as on their own salvation, they being in a deplorable state in this place. On two Fridays we had prayer meetings for the Jews in our house, in the last of which a room and the floor were filled, and a great number of people stood before the windows, and so it was several nights when I have been at home, but as it made too much noise about the house, and unwilling to give offence, I have some-

times gone to a friend, or to a place where I met only a few, who were desirous to know the way of salvation.

November the 14th. I made a little journey to a place twelve miles from here, where twelve Jewish families are living. I spoke to some of them, and especially with a physician for about one hour and a half, but who did not believe the Old Testament literally, nor any part in it, which he could not understand. On the subject of their promised Messiah, he did not answer me decisively, though I proposed it several times. He said, prayer did not alter the eternal purposes of God, it was only animating and inspiring us with new zeal. God was in every thing. Sin was necessary in the world. The deluge had been no punishment for sin, &c. To each of which I was enabled to reply, by showing him the contrary from scripture. Though he gave out these things as his individual views of religion, yet I heard that he attends their synagogue, and even *bought* a New Testament from me, and accepted several tracts. I distributed tracts among several other Jews in that place, of which some came to me in the inn when hearing of me, and with several of whom I had also conversations. The physician is considered as the chief man, and as it were the leader among them. He is still very young, it may be the New Testament opens his eyes, and then he may become very useful.

Last Friday I had a conversation with the Rabbi in this place, but who did not consent to any thing, and might be much afraid of losing his living, if he did, as I could perceive from a conversation he had had afterwards about me, with a baptized Jew, who has lived here for many years; but there was something at hand he had said. To other Jews in this place I have also given tracts, but have had no especial conversation with them as yet. There is one among them, (to whom the minister had given that New Testament I left here when going to England,) with whom I should like very much to have some conversation before I set out.—Now, dear Sir, I must tell you the reason of my staying so long at this place. I did not intend to stay a fortnight; but my dear aged mother has detained me so long, nor could consent to my going before next Monday, the 26th. My youngest sister is about to marry and to leave our house to-morrow, wherefore, from my mother's thinking herself so very unable to the bearing of this twofold loss, though I was fully determined to proceed on my journey this week, I have been obliged to yield to her maternal tears, and to stay so long. I hope the Society will not be displeased at this. On Monday, the Lord being willing, I shall set out for Marburg; Tuesday, for Cassel and to Berlin, from which I hope to write to Mr. Way, and to Mr. Jacob, and from thence proceed to Posen

and Warsaw. Farewell then, dear Sir. Pray remember me in your prayer, as you know that the victory depended chiefly upon Moses, Aaron, and Hur, praying on the mountain, whilst the rest were fighting.

I remain, yours, &c.

W. F. BECKER.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM
REV. MR. THELWALL.

Amsterdam, Dec. 18, 1821.

My dear Sir,

I INTENDED to have sent you before now the following rough translation of a letter, which I received some time ago from M——, (near U——,) one of the places which I visited in May last, and mentioned briefly in the account I then gave of my journey. It is dated Oct. 23, 1821.

Reverend and very learned Sir,

I HAD thought to have come to Amsterdam myself, and to have spoken with you before now; but as I find myself continually hindered herein by various engagements here, I take the liberty of sending you this letter.

It was very pleasant to me some months ago, to receive from you some New Testaments and Tracts, for the use of the Jews. I readily embraced this opportunity of setting to work among the Jews, of whom many live here still, though not so many as in former times. To this end I made use of the assistance of one of my friends here, who was well acquainted

with them, and gave him first one of the New Testaments, and some of the Tracts to distribute; in consequence of which there was quickly request made for more New Testaments, which I readily gave, observing, with thankfulness to God, how they read, thought upon, and conversed with one another over the histories of the New Testament. One of them called, not upon myself, but upon my friend, asserting that he could prove that what the Evangelists wrote concerning the sufferings and death of Jesus, did not take place in so short a period as they represent in their writings; for that at Jerusalem, during the space of forty days, a herald challenged any one to come before the Jewish Council, who had any thing to advance in exculpation of the prisoner Jesus; but that no one appearing, the Nazarene at last was justly put to death. My friend, however, answered this objection, which is borrowed from the writings of the Rabbis, as also various remarks.

From time to time I have circulated among them, in succession, the whole of the Tracts, and laid them down before them in the synagogue. Since then I have more than once spoken with one or other of them; and often with very great pleasure. O that their eyes might but once be opened to the truth of the Gospel! Now and then they, of themselves, attend our religious ordinances, and appear to hear with interest. Lately a certain respectable Jew, who in the summer resides here, was

present at the administration of a baptism, which he had never before seen. He appeared very attentive and observant; and afterwards declared to me that he was also edified thereby. The pity is that this man, with so many others among them, shows such plain marks of pharisaical self-righteousness.

You will observe that the Jews here do not live entirely without reflection. Only yesterday my friend called, in the name of some of them, to ask for some Hebrew New Testaments, and some tracts relative thereto. I have, however, no more at present. If, therefore, you have the opportunity of sending me some more copies, they will be highly acceptable to me. If a Netherland Society for promoting Christianity among the Jews has already been established, (on which point I am yet ignorant,) I shall readily subscribe to it; and kindly request to be informed thereupon.

(Here follows a paragraph relating to the Tract Society.)

Recommending myself to your brotherly remembrance and Christian love, and wishing upon you and your endeavours the abundance of Divine grace, in our Lord Jesus Christ. I have the honour to subscribe myself, &c.

J. B.

Upon the receipt of the above I sent immediately a considerable number of Tracts, of various sorts, together with a few Testaments, Hebrew, Polish, and German Hebrew. And the

receipt of this letter gave me hopes also, that some of the seed scattered during that little excursion in other places, would hereafter be found not to have been sown altogether in vain. "Cast thy bread upon the waters," &c. must be our motto in all our attempts among the Jews.

I also sent, about the same time, several Tracts, &c. to Professor M——, at G——; from whom also I have received a very kind letter, which, however it is not needful to translate. I will only mention from it the pleasing circumstance, that for three years successively the Professor of Divinity, in a Christian University, has been *requested* to examine the progress in Hebrew of the children in the Jewish school. Who can tell what openings for decided usefulness may result, in time, from this sort of friendly intercourse between Jews and Christians?

Professor M. mentions at the same time, that there is the greatest need of caution: and, indeed, in this country it is evident that we cannot go too quietly and silently to work, lest by any unadvised haste we should excite jealousies which would utterly put a stop to all the measures which are now taking for the education of the Jews in the Netherlands. When the plans now formed are fairly brought into operation, and the schools are fairly established, we may perhaps proceed a little more boldly to work. Till then is the time of patience, prayer

and diligent observation and inquiry. My hopes of something being *eventually* done in this country, of great importance to the Jewish cause, are gaining strength daily.

A few days ago Mr. Ledeboer, secretary to the Rotterdam Missionary Society, wrote to me, informing me that the directors of the Jewish synagogue in that place, had requested to have copies of every one of the tracts published by the London Society; especially those in which it is proved that Jesus is the Messiah: which I accordingly transmitted, together with copies of all the sermons, Leslie's Short and Easy Method, and Scott's Answer to Crooll.

With kind regards and remembrances to the Committee, and to all friends of our cause, and desiring to be remembered always in your prayers,

I remain, your's, &c.

A. S. THIELWALL.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM
MR. M'CAUL.

Warsaw, Nov. 21, 1821.

Dear Sir,

A YOUNG man employed by the government, sent for me, saying, that he desired to speak with me. I accordingly went, he then spoke to me in the most serious and affecting manner of the present state of the Jews, acknowledged that they were under the curse of God, and that himself as well as all reflecting men of the nation were most unhappy in

their own minds, but he saw that the Christians were no better, but rather worse than the Jews, and asked me to tell him what were the doctrines of true Christians, for he was convinced that he had never seen one in his life. I explained to him, the sufferings of the God-man Christ Jesus, were the meritorious cause of our salvation, and that regeneration was the mean whereby we are made partakers of the same. This ended a very long conversation. The second time I visited him, he said to me, I have read the New Testament for some years—I believe that Jesus was born after a supernatural manner of the Virgin Mary—I believe him to be the Messiah promised by the Prophets, that he is a mediator between God and man. I can pray to him, I can believe him to be the first of created beings, but I cannot believe him to be God: if this confession is sufficient, I will become a Christian, and not only myself, but at least *fifty* of my friends with me, who think as I do. I attempted to prove the doctrine of the Trinity out of the Old Testament, but I found with him, as with all other Jews, that proof goes for nothing. Yesterday I visited him a third time, and in the course of our conversation, I asked him how he came to think so much of Christ; he said, 'I will confess to you what I have never yet confessed. Some years ago, I was very unhappy, but I could not tell why, at last I began to think

it was because I was a sinner, and under the curse of God; deeply impressed with this idea, I ran into a Christian church, threw myself on my knees, and prayed, O Jesus, if thy religion be true, teach me the truth; but my prayer has not been heard." I will not trouble you with all I said to him; he concluded by asking me, Would I have any objection to read the New Testament with him, and to explain those parts wherein he found difficulties; accordingly I began with him to-day. Is it not superfluous for me to recommend him to your prayers? Another very common objection is, that the Christians themselves do not believe the New Testament, either in Germany or Poland, and almost every Jew asks, What shall I be better if I was a Christian? Where do you see such adultery, fornication, murder, robbery, amongst the Jews as among the Christians? and as for a Sabbath, you have no Sabbath at all. For my own part I am convinced that disputing will never convert any body; a Jew cannot give one reason of the hope that is in him, except that it was his father's, and, therefore, he cannot estimate any argument urged by another. I am sure there is but one way to save those that believe, and that is the foolishness of preaching.

I forgot to mention in my last, that all the brewers and distillers in Warsaw are baptized Jews, and they form quite a distinct class, as they visit

and marry only amongst themselves. The number of baptized Jews here is very great; some persons say 5000, but this I have no means of ascertaining; the conduct of these persons is also a great stumbling-block both to Jews and Gentiles.

In your next, I should thank you to tell me how I shall answer those poor Jews who wish to receive instruction and to be baptized, and who ask for a little help until their baptism. This is a matter well deserving the consideration of the Committee. Jacobi's brother who wished to receive instruction, has obtained a service with Mr. —, the English gentleman of whom I formerly spoke, and as I lodge with Mr. — at present, I have an opportunity of instructing him. He is absolutely ignorant of all religion, as all the poor Jews are; he has had no instruction of any kind since he was ten years old, so that at present he can scarcely read even Jewish-German.

Ever your's, faithfully,

A. M'CAUL.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER FROM
MR. M'CAUL.

We have great satisfaction in being able to lay before our readers another letter, just received from Mr. M'Caul, of a still more interesting kind than the preceding one.

Warsaw, Dec. 5, 1821.

My dear Sir,

I CAN scarcely collect my thoughts to write to you, I

have been so overjoyed with the events of the last ten days. In the first place, I anticipated much trouble in getting the books out of the custom-house, on account of my not having an invoice to present to the Censor. I waited on M. —, and informed him of this circumstance, and requested that he would himself give me an order. This he was kind enough to do, and in less than an hour after, I had the books in my lodging. What made this so important was, that last week was the last of the fair, and immediately after the termination of the fair, most of the strange Jews leave Warsaw.

Tuesday morning I went into the fair with seven Tracts in my pocket, to make a beginning. I offered one to a Jew; I then walked on a little; in about ten minutes I returned to the same place. The Jew was standing reading, surrounded by many others; so soon as he saw me, he said, That's the gentleman. The Jews immediately left him, and came to me, asking for Tracts; in a moment the remaining six were disposed of. Wednesday morning, I returned to the fair, having seventeen Tracts. I had not the trouble of offering one, as the Jews immediately recognized me, and came to me of themselves. Thursday morning I disposed of 24 in the same way. Friday, I went twice. The moment I was perceived, I was completely mobbed by Jews soliciting books:—then I gave way 45. I had taken the

precaution each day of telling my address to every one who asked for a Tract. This had the desired effect. Saturday, being their sabbath, they began to come about eight o'clock, and my lodging was literally full until after dark. Sunday the same; Monday still more so; yesterday not quite so much, and to-day still less; however, I have no reason to complain as, since Monday se'nnight, I have distributed 868 Tracts; and, since last Saturday, about 400 Jews, men, women, and children, have called on me for books. Many of these were teachers, and solicited Tracts for the use of their schools, and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them, as what a Jew buys, he values more than what is given him. I have sold a few, some for two florins, Polish, i. e. about a shilling, some for four florins.

The persons who mostly ask for Testaments, are teachers, and these are in general the poorest in the Jewish community; for Teacher, means nothing more than a petty Schoolmaster, who teaches ten or a dozen ragged children to read out of a ragged Talmud. To some persons, who could give a good account of the Tracts, I lent Testaments. A Jew from Conski, a town sixteen German miles from here, came to me this evening to buy

a Testament. He received two Tracts, one was that containing the passages relating to the Messiah, out of the Old Testament, compared with the passages out of the New Testament, showing their accomplishment. He said, this Tract pleased him very much, that he had always been accustomed to read the Prophets, and had never been able to get over those passages, that, therefore, he wished to have a New Testament to satisfy his mind. He also told me, that at ——— there is a Society consisting of ten Jews, who meet together, to seek the truth; that they meet in secret for fear of the Jews. According to his account, all the Jews about Cracow are much more enlightened than those of Warsaw, and if Becker approves of it when he comes, I think it would be well for one of us to visit ——— and ———. The winter is a little inconvenient to travel, but it is by far the best time to distribute books, as the nights are long, and the Jews do not work much after dark.

Out of all the persons who came to my lodging, only one person behaved rudely. He was an old man: he called me and the authors of the Tracts, all the abusive names possible. I did not answer him, so when he had concluded his harangue, he went away. Yesterday morning, somebody came before the windows, and tore a Tract. These two are the only unpleasant circumstances that have occurred. The rabbi at ———, whom

I mentioned as having refused a Testament, has, after all, been reading one. A young man who had studied under him, bought one for three florins, and immediately set off to read it with the rabbi. The latter sent him back to me to say, That Jesus might be the Son of God, but he could not be the Messiah, as he was not the Son of David, not having a human Father.

I am, your's, &c.

A. M'CAUL.

To Rev. C. S. Hawtrey.

EXTRACT OF A LETTER.

THE following is an Extract of a letter sent by a Gentleman in the Commissariat at Malta, to his sister in England, without the least idea of its ever being communicated to the Public. Being sent in this confidential way by one person who has no connexion with the London Society, to his sister who is equally unconnected with it, it deserves the more credit, and must impart the greater pleasure to all our Readers. It is come to our hands through the kindness of a friend to whom the letter was shewn.

AN Elève of Mr. Simeon's was here a month ago in his way to Palestine as a Missionary to the Jews: His name is Wolf, a German Jewish Convert, young and devoted to the great object of his mission, combining in his character the fire and sublimity of German enthusiasm, with the gentleness and meekness of the Chris-

tion. When in the company he loved, though imperfectly acquainted with the English language, his eloquence was remarkable. When animated, his countenance is quite classical,* and by no means injured by the marks which the small-pox has left upon it. This, however, can only be discovered when he removes his spectacles. He preached twice, and requested if you saw Mrs. D. a lady who loved him, and also Mr. S. you would mention to them this circumstance as his first attempt at public preaching."

Malta, Sept. 27. 1821.

SUNDAY SCHOOL BOYS.

THE following letter from one of our Missionary students at Stansted Seminary, records a pleasing instance of the liberality of the children of the Sunday School, attached to Mr. Way's Chapel, of which the students are the teachers.

Stansted Park, Dec. 17, 1821.

My dear Sir,

THE enclosed Bill for £5. 0s. 6d, is the first sub-

* We do not quite understand this. ED.

scription of the Stansted Sunday School boys, in aid of the fund for printing and distributing the New Testament in Hebrew amongst the Jews.

I think few sums have been subscribed with a more liberal and warm heart than this of the poor children. It is at their request I send it as a Christmas-box to the Parent Society, trusting, that it will be accepted of Him, who refused not the widow's mite.

I am, &c.

JOHN O'NEILL.

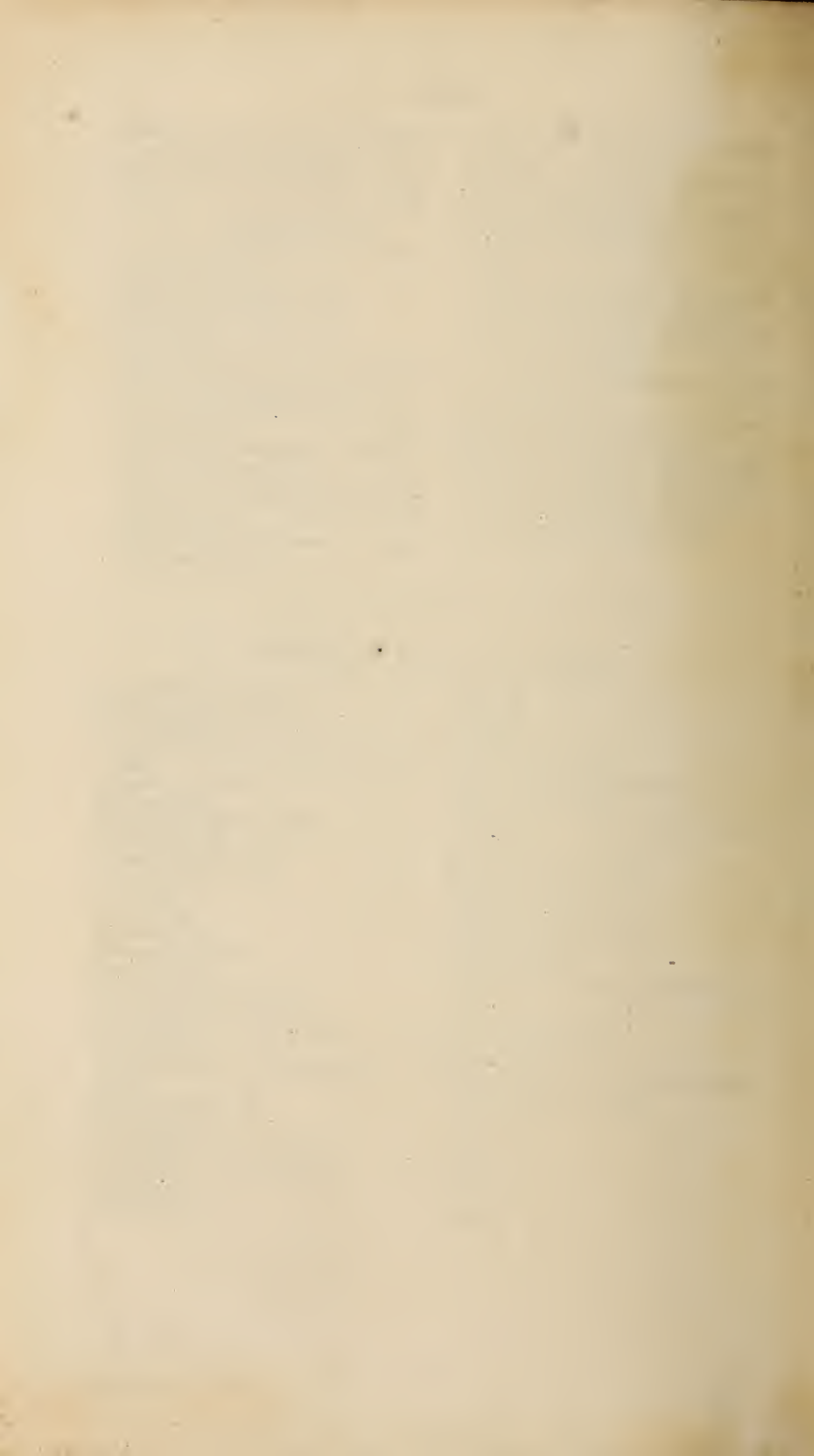
BAPTISM OF A JEW AT THE EPISCOPAL CHAPEL.

A CONVERTED Jew, the father of some of the children in the schools of the Society, was baptized at the Episcopal Chapel on Sunday the 9th of December, in the presence of a numerous congregation. He had for some time past been an attendant on the means of grace, and there is every reason to think, his public confession of faith in the Redeemer was prompted by pure and conscientious motives.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Dickenson, Rev. J. H. Blymhill, collected by him	1	6	0
Friend in Ireland, by Rev. J. Hill, Vice-Principal of Edmund Hall, Oxford	10	0	0
Pentonville, Miss Stillwell, collected by her	1	15	6

*** The remainder of the List of Contributions, &c. is deferred for want of room.



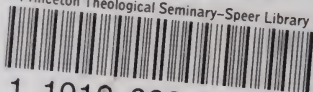
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